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# THE LARGER MEANING OF UNITARIANISM

A Sermon by  
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Hartford, Conn.



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# The Bible: Its Origin and Character, and its Place among the World's Sacred Books.

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Author of "What is the Bible?" "Travel and Life in Bible Lands,"  
"Religion and Evolution," etc.

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## THE LARGER MEANING OF UNITARIANISM

"That they all may be one, even as we are."—John xvii., 11 and 21.

The root of the word Unitarian is *unit*, *unite* or *unity*. Thus by their very name Unitarians are Unity people. They are men and women who say to the world that they care pre-eminently for the unities—the things which unite. Unitarianism to be true to its name must stand for all the great, central, permanent Unities of Religion.

Here a serious mistake is often made.

It is supposed by many who know little about Unitarian history or thought that the Unitarian name relates only to the theological doctrine of the unity of God, as opposed to the theological doctrine of the trinity, and that Unitarians stand for no unities except that. Such a view is partial, one-sided, inadequate in the extreme.

What are the great, central, eternal unities of religion for which Unitarianism stands?

### GOD ONE.

Of course the first and greatest of all—for which it has always stood, stands today, and always must stand—is the unity of the Divine Nature—the great thought that over all and in all and through all is one God; one, not two, as held by the ancient Persians; one, not three persons, as held by the modern trinitarian Christians; one, not twelve greater gods with other lesser deities, as held by the old Greeks; one, not indefinitely many gods, as held by some pagan nations.

In other words, the Power everywhere manifested in the universe is One Power; the Wisdom seen everywhere is One Wisdom; the Justice which rules everywhere is One Justice; the Goodness everywhere revealing



itself is One Goodness. The moral as well as the physical Universe is one. There are no permanent breaks, schisms, or antagonisms.

In earlier ages, when men could see the diversity of nature and life, but had not got on far enough in knowledge and comprehensiveness of thought to grasp the deeper unities, it is not strange that they should have believed in a plurality of gods. Nor is it strange that when the old polytheisms began to fade away and the conception of one God began to appear it should in many quarters have assumed imperfect forms and dragged along with it such semi-polytheistic conceptions as that in the one God there is a plurality of persons. But we live in an age when the complete and perfect unity of God, and also the complete and perfect unity of nature, and the unity of God as the very soul and explanation of the unity of nature, is clearly appearing, and when, therefore, all conceptions of dualities, trinities, and pluralities of deities — whether pluralities of two or three or millions — have really been passed by in the progress of the human mind and ought to be laid aside. Unitarianism is the recognition of all this. To us as Unitarians, God is the one Infinite Power of which all forces which we see are but manifestations. Science traces all forces until they seem strangely to fade into each other and become one. When we reach that one, we as Unitarians bow our heads and reverently whisper the highest words we know, the highest words religion can know, God and Father.

This, then, is the beginning. But we cannot stop here. During all the history of the Unitarian movement its best minds have seen that the doctrine of the Unity of God carries with it many other great and commanding unities, carries these with it not accidentally or optionally, but as inevitably wrapped up in its very meaning and nature. Not to recognize these other great unities which I say spring necessarily out of the thought

that God is one, is radically and fatally to misunderstand all Unitarian thought and the whole Unitarian movement. Let us see what the more important of these other unities are.

#### HUMANITY ONE.

The second great unity for which Unitarianism stands (or that which springs most immediately and conspicuously out of the thought of the Unity of God) is the doctrine of the Unity of the Human Race, and the consequent brotherhood of humanity. This doctrine is well-nigh as prominent in all Unitarian thought as that of the Unity of God.

It has a scientific as well as a religious basis. If religion teaches that all men are children of God and therefore of one family, the science of ethnology teaches, and with ever growing emphasis, that all men are of one family—that humanity is not fundamentally divided; but that man, under whatsoever conditions we may find him, is in his essential nature one. Thus science confirms the teaching of the founder of Christianity; for Jesus taught with as much emphasis the brotherhood of man as he did the Fatherhood of God. Both doctrines were central in his thought. Nor can either stand alone. It is not enough to say that God is one; we must add the necessary correlate, that all men are brothers.

It is hardly possible to over-estimate the importance of this doctrine. And not simply in philosophical thinking, but in practical life. No religion can do much for the promotion of justice, peace, or beneficence in the world that does not build centrally upon it. So long as we fail to regard our fellow men as our brothers; so long as we divide the world, for example, into two great classes and say, as was once held to be true, We Jews are God's chosen people whom alone He cares

for, but the Gentiles are God's enemies, whom, therefore, we may plunder and destroy, as Joshua did the Canaanites; or, We Romans are a superior people, favorites of the gods, and are, therefore, at liberty to conquer, rob, and make slaves of the nations around us; or, We Christians are the elect people of heaven, to whom alone God's favor in this world and the next is vouchsafed, and all others are pagans and infidels whom we may treat as, for example, the Christians of the fifteenth and sixteenth centuries treated the Moors in Spain and the aborigines in America — so long, I say, as men thus draw lines through the world which break up the unity and brotherhood of the race, there can be neither peace nor justice, much less philanthropy and love. So long as one caste looks upon another caste as inferior, as among the Hindus, the way is hedged up against social improvement. So long as one race looks down upon another race as inferior, as the white race so generally looks down upon the black, the yellow and the brown races, it is impossible that there should be helpful or even just relations between them. Thus we see that the great thought of the unity and brotherhood of man — the second of the great unities for which Unitarianism has always stood — has the closest possible relation to the moral and social progress of the world.

Yes, and to its industrial and political progress, too. The wisest minds of all lands are beginning to see that the great aim of the future must be social, industrial and political fraternity and unity. Too long have men stood apart. They must begin joining hands as never before. The law of business has been competition. Probably competition can never be done away with; but more and more it must be supplemented and balanced by the higher law of co-operation. Capital and labor must learn that each needs the other. Workers with the brain and workers with the hand must come to understand that their interests are not antagonistic but mutual. Pro-



ducer and consumer, manufacturer, merchant, artisan and farmer must all come to see that it is for their good to be friends and not enemies. Going higher, communities, as city and country, must learn that each is dependent upon the other, and each is benefited by the prosperity of the other. And nations must find out that in peace and fraternity is prosperity, while in war and rivalries is the opposite of prosperity, always and everywhere. *E Pluribus Unum*, the motto of the United States, is one of the noblest and most significant mottoes that any government ever adopted. Nearly fifty great states, standing side by side, hand in hand, co-operant, distinct and independent and yet united in one government—the world sees nowhere on its surface a spectacle larger with promise. There should be a United States of all English-speaking peoples. There should be a United States of Europe. There should be a United States of the world. Europe's united voice should give permission before war should be allowed anywhere in Europe. The consent of all the important governments of the world should be necessary to the declaration of war anywhere in the world. It will come to that sometime. The great doctrine of the unity of the race and the consequent brotherhood of man opens the way for that and insures its coming sooner or later.

#### RELIGIONS ONE.

Thirdly, Unitarianism stands not only for the unity of God, and the unity of the human race, but for the unity of religion, or the doctrine that all the religions of the world, in their essence and their deepest principles, are one.

We believe that there is in man a religious instinct. We think that it is as natural for human beings to feel reverence and awe, to aspire, to worship, as it is for them to think or to love. Believing, as ethnology

teaches, that man is one, and that all the religions of the world are only varied expressions of a common universal religious sentiment, just as all the styles and varieties and forms of art in the world are varied expressions of the one æsthetic instinct of the race, we call the different religions of the world sisters; some fairer in features, some nobler in mien, some higher in character than others, some vastly superior in almost every way to others, and yet all very truly sisters, because all born out of the deep heart of man — the divine in man — and all meaning — trying to mean — to a degree greater than we are often willing to confess, the same deepest things of human hope and faith and life. Grant that in some religions these things are but very dimly discerned. Still, even in them, the yearning that religion expresses is toward the highest things they see; it means the divinest divine they know; it is their reaching up in the darkness, if so be they may touch God's right hand in the darkness, and so be lifted up and strengthened. As the great Christian apostle says, God "hath not left himself without witness" in any land.

Do not all enlightened nations worship the same God? Yes, and all unenlightened nations, too, so far as they are capable of conceiving Him! All worship the highest perfection they can picture to themselves. It is mainly when they come to the prophets and religious teachers that they divide. There one says, I am of Paul; another, I am of Apollos; another, I am of Christ; another, I am of Moses; another, I am of Buddha; another, I am of Confucius; another, I am of Mohammed. But back of Paul and Apollos and Christ and Buddha and Mohammed, stands God — the same God. And the better religious thought of our time is beginning to see that it is so. The Persian poet had found the truth when he wrote:



“Look not askance; the Holy One  
Will ever be the same,  
The God of all, though oft invoked  
By many a different name.”

It is no small part of the great mission of modern Unitarianism to proclaim to the world this immensely important, this religiously revolutionary truth, of the fundamental unity of all the religions of mankind.

#### RELIGION AND REASON.

Unitarianism stands for unity between religion and reason, and a consequent cessation of the almost world-old struggle that has been going on between the two, to the fearful damage of both. Admitting no schism in the universe, the Unitarian says that if God is the Infinite Reason, then must reason in man be a divine spark. Why should religion wish to extinguish the divine? Nothing is more certain than that reason and religion are both from the same source. If one is from God the other must be. But if both are of God, then they should live in harmony and peace, each aiding the other in the common cause of redeeming mankind from ignorance, error, and sin. The vision that is slowly rising upon the world is of a reason that is religious and a religion that is reasonable. When that vision becomes a reality, then will the old division be healed in a great and beneficent peace. To bring about this happy consummation Unitarianism has been laboring throughout all its history.

#### RELIGION AND SCIENCE.

It follows that Unitarianism stands for unity, at least the unity of friendship and co-operation, between religion and science. It says, if religion is God's revelation written in the heart of man, science is His revelation in-

scribed on the rocks and the flowers and the stars. Is any revelation to be despised? Can one revelation of God contradict another? The attitude of hostility which religion and science have often assumed toward each other is greatly to be lamented, and should be changed. They should no longer think of each other as foes, but as friends. They should walk by each other's side in mutual confidence, each rendering important help to the other.

#### LAW AND LOVE.

Unitarianism stands for the great thought—one of the grandest and most precious that has come to the modern world—of the unity of law and love, in God. Modern science told man for the first time that he lived in a law-governed universe. Man heard and trembled. He thought it meant that law, as a dead, heartless abstraction, had taken the place of God, and that he, man, was to be henceforth an orphan in a bereaved universe. But no, this was only his first superficial judgment. Deeper looking discovered that God was in the law—the very meaning and essence and beating heart of the law itself. Writes Browning:

“All's law, yet all's love.”

In harmony with Browning, Tennyson sings:

“One law, one element,  
One far-off divine event,  
To which the whole creation moves.”

This fundamental and all-comprehending unity of movement and meaning and purpose in the universe—a universe law-governed, but no less wisdom-governed and love-governed for that—the growing Unitarianism of our day not only accepts, but rejoices in, and pro-

claims on the housetops, as the larger and more glorious vision of God which the scientific and philosophical thinking of our modern age is giving to the world.

#### JUSTICE AND LOVE.

As scarcely less important, Unitarianism stands for unity between justice and love in God. In many quarters we are taught that justice may have ends that are not ends of love; it may inflict pain and penalty that are not remedial, not disciplinary, not for the good of the sufferer; it may even inflict these forever. Unitarianism denies all this. It says this means permanent discord and schism in the universe. To admit that there is pain or evil that will not end, and end in good, is to admit that God's rule is only partial. To say that God's love would save all men, but that his justice will not permit it, but will punish some forever, is to say that His justice is at permanent war with His love. To say that evil and pain will exist forever anywhere in His universe, is to say that God's rule is not complete, and never will be, but that a foe will forever reign over a part of His creation. If God is one and supreme, then there must be universal harmony at last; all hells, and whatsoever in this world or any other is hateful or hostile to Him must pass away, and only heavens of love, of right, of truth, of whatsoever is in harmony with His will, can permanently remain. This is an essential and a glorious article in the high gospel of Unitarianism.

#### RELIGION AND ETHICS.

Unitarianism stands for unity between religion and ethics. Of course in common with others we speak of the two as separate and different. In an important sense they certainly are. Yet we disparage neither, and we recognize a deep common life running through both. We see that they cannot be severed with-



out the severest injury to both. Ethics without religion is superficial, wanting in motive, wanting in persistence, wanting in permanent life, a tree without roots. Religion without ethics is a barren thing, a tree without fruit — nay, it is a poison tree, whose very presence withers and curses all who come near it. Religion at its best always rises into the richly ethical. Its God becomes a God of righteousness, and its supreme goal of effort becomes always the building up of righteousness in individual lives and in society. On the other hand, ethics at its best roots itself in the eternal, in God, in the justice, truth, and righteousness which are at the heart of things, which are the foundation of the universe. Unitarianism, seeing this, has it for a most important and vital part of its work to teach it to men, and to build up in the world a religion and a morality which shall carry it out into practical realization. A system of ethics that is religious, and a religion that is ethical — this is the motto and goal of modern Unitarianism.

#### RELIGION AND CULTURE.

Unitarianism stands for unity between religion and culture. It says man is one, heart and head, intellect and conscience, aye, and in a very important sense, body, too. So that if we would really elevate man we must neglect no part of his nature. We must give him the best possible home and clothes, and food, and physical health. We must educate his mind, give him knowledge, discipline, the largest possible intellectual horizon. We must build up his will into strength, and his conscience into fidelity. We must nourish within him every germ of love, and sympathy, and reverence — every high and holy aspiration, and desire, and purpose. So will man, under the joint tuition of religion and culture, that is, by the development of his whole nature — physical, in-

tellectual, moral, and spiritual — thus, but only thus — reach the highest that God intended for humanity.

#### RELIGION AND REFORMS.

Unitarianism stands for unity between religion and all reforms. As believers in a unity pervading the whole moral universe, Unitarians say religion is worthless if it does not make the world better — more full of peace, and fraternity, and justice. And so when movements rise in society looking in the direction of ameliorating the conditions of the poor, the down-trodden, the sick, the criminal, any of the unfortunates of earth, instead of saying to such movements, we as religious people have holier business to attend to than yours, Unitarianism declares there is no holier business on earth than such business of drying up the streams of human suffering and hardship and sorrow. Even into politics our principles teach us to go, with a divine ardor, seeing here a most important place to work for justice and honesty, and therefore for God.

#### A UNITED CHRISTENDOM.

Unitarianism stands for another unity, which I must name. It is really included in what I have already said; and yet I think it is important enough to warrant a separate and distinct mention. Unitarianism stands for unity between all Christian sects, and on the only ground upon which such unity is either rational or desirable, or shows any sign of being even possible.

What has divided the Christian world into its scores and hundreds of rival sects, which have filled the centuries with their strife, contention, disfellowshipping of one another, persecution of one another, war against one another? Has it been the moral element of religion? Has it been the spiritual element of religion? Has it been justice or mercy, or love? Nothing

of the kind. Emphasis on these has always tended to unite. The divisions have been caused always by going away from these, and setting up in their stead speculative theological dogmas, creeds, asserted infallibilities, rites, ceremonies, ecclesiastical assumptions—things which in their very nature divide, and divide again, and forever must divide. It is plain, then, that if ever unity and harmony are to be brought about it must be by pushing aside into a subordinate place all these things, and lifting up into prominence the things of the moral and spiritual life. It stands to reason that if the Christian sects are ever to find a basis of common fellowship it must be upon the things which they all hold in common, it cannot be upon the basis of any of these things over which they fight. What do they hold in common? The answer is simple and plain. They hold in common the deep things of religion, not the superficial. They hold in common the things of the spirit, not those of the letter. They hold in common those things which make for worship, and the pure heart, and the useful life. These are the things that give all the sects their real vitality so far as they have vitality at all. Jesus taught that all true religion finds its soul and center and summing up in love—love to God, and love to men. Do not all Christian sects believe in such a religion as this? Very well, then, we have here the common ground upon which unity and fellowship are to be found, if anywhere. Unitarianism has it for no small part of her mission in the world to point this out, and to press it upon public attention. To men and sects clamoring for the unity of Christendom on bases the most absurd and impossible, her message is, The true basis for such unity is not where you seek it. It is here; it is this. It cannot be found elsewhere. This is the basis which the founder of Christianity pointed out. This is the basis which God himself laid in the soul of man. Over the lower things we fight. Here is



something so high and holy that we cannot fight over it. About surface matters we contend. Here is something that goes down to a spiritual deep where our hearts touch and beat as one, and therefore where we cannot contend.

Why has Christianity ever been allowed to wander away from this, the true basis of its life and its unity? Unitarianism is a voice which the widening thought, the deeper ethical insight, the loftier spirituality of our time is lifting up, crying, Oh, great Christian church, come back. In God's name, in Christ's name, in humanity's name, come back from the things which divide to the things which unite. Lay aside your creeds, which Christ never taught; lay aside your rituals and your ecclesiastical assumptions, which have nothing in common with his spirit or his life, return to his religion of simple love and duty. When you do this, but not before, will dawn the long-prayed-for day, when peace and fraternity shall reign in Christendom, and when everywhere there shall be, if not in outward form, at least in inward spirit, "one fold and one shepherd."

#### THE ONE LIFE OF MAN.

Finally, Unitarianism stands for the doctrine of an essential unity between this life and the Life to Come. We believe there is no real break in the history of the human spirit at death. Our thought is that the physical body will then be laid aside, and we all, falling asleep as it were, to the world of sense, shall simply awake in the world of spirit. How near that world may be to us all now we know not. Very likely

"It lies around us like a cloud,  
A world we do not see,"

so that dying is only

"To close the eye, and close the ear,  
    Wrapped in a trance of bliss  
And gently dream in loving arms;  
    To swoon to that from this."

In other words Unitarianism looks upon human life as an evolution, beginning in darkness, surrounded for months by the pre-natal environment and sustained from the mother's life; then born into the light and air of our common world to spend a few years amidst the environment of earthly sky and field and human society, sustained by physical food; and then born once more into a higher world still, the world of pure spirit — our life, however, being one and the same life through all three stages, only expanded in each new state according to its new and larger conditions. Just what the conditions of the life beyond this will be we do not know nor do we think it profitable to speculate much on the subject. It is enough to believe that they will be such as will allow us larger scope for our powers of thought and love, and that waking up on that side exactly the same in character that we went to sleep on this side, we shall, under the freer and better conditions of that world, go forward to a career of progress and growth such that we can only speak of it in the language of Paul: "Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared." Thus we do not think of this life and the coming life as two, but as only one life — viz., the simple, grand, immortal life — which we have already begun to live and expect to go on living forever. And consequently, our friends, whom we call dead, we think of as not really dead, but as living right on, only they are beyond the veil, while we remain on this side.

Such then, briefly and imperfectly outlined, are the unities, the grand far-reaching and immensely significant unities which Unitarianism means

## GROWING REVELATION.

It may not always have meant all these. In the nature of the case it could not. But in the minds of those who best comprehend it, it does now. That is enough. The world advances. The thoughts of men enlarge. Truth widens. God's revelations become greater. No view of Unitarianism less comprehensive than all this that I have outlined, can for a moment satisfy the demands of the great twentieth century.

Oh, how God's revelations grow! History and the comparative study of religions are revealing the fact that all the religious faiths of men in their deeper meanings are one; social science that all social interests are one; ethnology that humanity is one; biology that all life is strangely one; astronomy and kindred sciences that all worlds unite to make one orderly and harmonious universe — over all and through all of which is one Power and Intelligence and Love. The mission of Unitarianism is nothing less than to be faithful to this rising truth, in all that is deepest and most religiously significant in it.

I say religiously significant; for we should know that this great thought is not only immensely important throughout the whole range of science, but is also quite as important through all morals, and philanthropy, and social reform, and religion. It binds man to man, and class to class, and nation to nation, and human interest to human interest, and man to God, and religion to religion, as no other thought of the world has ever done. To receive this great thought, and carry it out into its consequences and its practical applications, must bring a larger and nobler life to humanity.





One in the freedom of the Truth,  
One in the joy of paths untrod,  
One in the soul's perennial youth,  
One in the larger thought of God;  
The freer step, the fuller breath,  
The wide horizon's grander view,  
The sense of life that knows no death,—  
That Life that maketh all things new.

— *Samuel Longfellow.*

We would be one in hatred of all wrong,  
One in our love of all things sweet and fair,  
One in the joy that breaketh into song,  
One in the grief that trembles into prayer;  
One in the power that makes Thy children free  
To follow Truth, and so be one with Thee.

— *John White Chadwick.*

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